When Samuel's father and Levi were about to set out on a journey, they said the Tefillah before [dawn],[16] and when the time came to recite the Shema', they said it. Whose authority did they follow? — That of the following Tanna, as it has been taught: If a man got up early to go on a journey, they bring him [before dawn] a shofar and he blows,[17] a lulab[18] and he shakes it,[19] a megillah[18] and he reads it,[20] and when the time arrives for reciting the Shema', he recites it. If he rose early in order to take his place in a coach or in a ship,[21] he says the Tefillah,[22] and when the time arrives for reciting he Shema', he recites it. R. Simeon b. Eleazar says: In either case he recites the Shema' and then says the Tefillah, in order that he may say the ge'ullah next to the Tefillah. What is the ground of the difference between the two authorities? — One held that it is more important to say the Tefillah standing,[23] the other that it is more important to say ge'ullah next to Tefillah. Meremar and Mar Zutra used to collect ten persons on the Sabbath before a festival[24] and say the Tefillah, and then they went out and delivered their lectures.[25] R. Ashi used to say the Tefillah while still with the congregation sitting.[26] and when he returned home he used to say it again standing. The Rabbis said to him: Why does not the Master do as Meremar and Mar Zutra did? — He replied: That[27] is a troublesome business. Then let the Master do like the father of Samuel and Levi? — He replied: I have not seen any of the Rabbis who were my seniors doing thus.[28]

MISHNAH. R. ELEAZAR B. AZARIAH SAYS: THE MUSAF PRAYERS ARE TO BE SAID ONLY WITH THE LOCAL CONGREGATION;[29] THE RABBIS, HOWEVER, SAY: WHETHER WITH OR WITH OUT THE CONGREGATION. R. JUDAH SAID IN HIS NAME:[30] WHEREVER THERE IS A CONGREGATION, AN INDIVIDUAL IS EXEMPT FROM SAYING THE MUSAF PRAYER.[31]

GEMARA. R. Judah says the same thing as the first Tanna? — They differ on the case of an individual living in a place where there is no congregation; the first Tanna holds that he is exempt, while R. Judah holds that he is not exempt. R. Huna b. Hinena said in the name of R. Hiyya b. Rab: The halachah follows R. Judah, citing R. Eleazar b. Azariah. Said R. Hiyya b. Abin to him: You are quite right; for Samuel said: All my life I have never said the musaf prayer alone

---

(1) Another rendering is: How long must the journey be before this prayer is required to be said.
(2) Or, (v. previous note) up to the distance of a parasang.
(3) R. Shesheth was blind.
(4) I.e., although I may pray walking, to pray standing is still better.
(5) At the delay of his journey.
(6) I Kings VIII, 44.
(7) Ibid. 48.
(8) Ibid. 44.
(9) II Chron. VI, 26.
(10) I Kings VIII, 35'
(11) V. Ex. XXV, 17.
(12) In the western part of the Forecourt of the Temple.
(13) Cant. IV, 4.
(14) Taken as an expression for the Temple.
(15) Var. lec. omit 'mouths' and read: towards which all turn (ponim).
(16) So Rashi. Tosaf., however, says, before sunrise.
(17) On New Year.
(18) V. Glos.
(19) On Tabernacles.
(20) On Purim.
(21) Where he cannot stand.
(22) Before leaving.